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## IN MEMORIAM.

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THE removal from our midst of our revered Brother Tookaram Tatya, who passed away on June 2nd after a short illness, leaves a breach in our ranks which will be felt not only in Bombay but by Theosophists over the whole of India, and indeed in every quarter of the globe.

Many of us are familiar with the story of Tookaram's life, how being left an orphan at an early age he was adopted by his cousin's wife, and received his education at the hands of the Missionaries; how he was snatched from their influence by an Englishman who turned his thoughts into the devious paths of Materialism; how whilst engaged in seeking for the truth—testing all things—he became acquainted with Madame Blavatsky and Colonel Olcott, then in Bombay; and how after long and patient study of their teachings and methods, ultimately identified himself with their cause and joined the Theosophical Society. Up to this time he had taken an active part in municipal and political work, and it was with reference to the useful part he played in City affairs, that Martin Wood, of the *Times of India*, expressed a fear in introducing him to the Theosophists, “lest he should be drawn aside from local politics in which he had a large share, having already obtained the municipal franchise.” But “man shall not live by bread alone” and at this very juncture his adopted mother died, and it was in watching her death that his metaphysical turn of mind prompted him to speculate what it was



that left the body at death ; what it was that made the difference between a human being and a corpse. This led to retrospection, and to wondering where his destiny would take him.

Perplexed with these disquieting thoughts he found an answer, not in municipal schemes or political renown, but in the Philosophy of his native land, as presented and explained to him through Theosophy. What wonder then that his attention was ever after turned more to the spiritual needs of mankind, and the spread of truths which had been all in all to him, as giving a clue to the meaning of life, than to the "little systems of a day that run their course and cease to be," but which we in our blindness too often believe to be the "realities of life." But in embracing Theosophy he did not ignore the physical needs of humanity, or retire from the world ; for the last 20 years of his life he was a valuable member of the Bandra Municipality, and all Bombay knows of the great work he achieved in healing the sick, and dispensing free medicines, in the Theosophical Charitable Dispensary founded and conducted by him. To-day a large sum (over Rs. 15,000) stands to the credit of this Institution—the accumulation of thank offerings of grateful patients who have profited by the treatment they have received.

Who can accuse Theosophy of leading to a visionary and unpractical life, when we see its working out in the life led by Tookaram. Who are the men most needed in India to-day ? The successful city man who gains fame in fleeting politics ? or Tookaram the Theosophist, the Altruist, the friend of all men ? whose ear was open to every cry of suffering ; whose hand was ever ready to help the needy ; who practised the divine precept : "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

The members of the Bombay Branch will ever remember how he, in the early days of the movement, saved their Branch—the first to be founded in India—from premature extinction. For when the founders left Bombay for Madras, and slanderous reports were running high, the prospects of the Theosophical Society in Bombay were anything but encouraging ; but H. P. B. asked Tookaram to keep up at least a semblance of a Branch by hanging the sign board at his office door, even though no members should assemble for a meeting. He did this, because he was determined to do all possible to prevent the movement from dying out in the city. Under his fatherly guidance however the members were soon able to



hire a room in the Fort, and from that time onward the work has slowly but steadily progressed. At the present time the Bombay Branch is one of the most active in the country.

The name of Tookaram as an editor and publisher of works on Philosophy and religion is worldwide. Through him translations in English and Vernacular, of many of the great Indian classics, have been placed within reach of the reading public. Time would fail us to refer to all the useful work which he has done in many directions ; of the help he gave in the alleviation of Famine distress ; of the liberal and continuous assistance given to the Theosophical movement in India ; of the interest he took in all endeavour to promote the Educational interests in the country.

Those who knew him best well remember how his last year had been occupied in freeing himself from all worldly ties ; he was like one preparing for a journey in a far off land, indeed he sometimes spoke to us of making a pilgrimage to the mountains of the Himavat. So that when the call came the pilgrim was ready to start on his journey to the "Seven Golden Mountains." It is for us who are left standing on this side of the river bank to speed him onward with our good thoughts,

Peace! Peace! He is not dead, he does not Sleep!  
 He hath awakened from the dream of life.  
 'Tis we who, lost in stormy visions keep  
 With phantoms an unprofitable strife,  
 And in mad trance strike with our Spirit's knife  
 Invulnerable nothings. We decay. . . .

Truly decay can work no havock in the real Man. Only so far as we identify ourselves with, and clothe our consciousness in, the dark vesture of illusions do change and parting seem to us real. To begin to die to earthly things in this life so that bodily death may have no power over us, is the lesson that Tookaram's life has to teach—and in learning it we shall begin to realize what it is to *live*.

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## A NEW THEORY OF THE STARRY HEAVENS.

( *Continued from p. 232* ).

**D**URING the recent eclipse of the sun, the corona was an impressive sight. The Sun's photosphere was only visible for an instant of time at the commencement and end of totality but the corona was visible throughout the totality. Its appearance was that of a Maltese cross, similar to the decoration for bravery worn on the breast of the soldier. The four flames were nearly upright and perpendicular to each other, but there was in addition a fifth flaming point on the lower right hand, showing that the appearance of a cross was not an optical illusion, but was due to flames actually projecting beyond the sun's photosphere. The points of the flames projected all round fully three diameters beyond the sun's surface, that is, the size of the corona to the naked eye was seven diameters of the sun. In the published photograph of the eclipse, the size of the corona is hardly three diameters, but that is due to the points of the flames being too faint to be taken up during the instantaneous exposure. The same Maltese cross appearance with the fifth point on the lower right hand is pictured in Keith Johnstone's *Astronomical Atlas* in the eclipse of 1858, but previous eclipses are pictured with a circular corona.

"Flames" can hardly be the correct term to use to distinguish the substance of the corona, but the word rightly expresses its appearance to the eye. The corona was so unusually bright, that the dark shadow of the moon, travelling at more than express speed on the earth's surface, which the astronomers from their experience of former eclipses had taught us carefully to watch and look for, was nowhere visible. Indeed the light from the corona was so great, that there was no real darkness, it was easy throughout the totality to read the smallest print.

An examination of the published photograph shows that the corona consists of no less than sixty-three flaming spokes or radiating lines, arranged somewhat like the spokes of a wheel. These spokes by no means radiate from the centre of the sun, but rather from the separate intensely bright and real flames which are on its outer circumference within the sun's photosphere, and which occasionally burst through the photosphere as the bright protuberances visible in all eclipses. We see much the same phenomena sometimes an hour before sunset after a heavy shower of rain, when the sun's light



struggles through the thinner parts of the cumulus rain cloud, and irradiates the sky with an aurora of bright lines. These lines proceeding from the sun are all truly parallel to each other, but as we see them in near perspective attached to a cloud not more than two miles distant, they appear to us to converge in an arc of a circle to their point of origin of the sun. These lines of bright sunlight suddenly appear because they shine upon floating particles of aqueous vapour suspended in the upper air region.

Applying the same principles to the sun's corona in the light of the new meteoric theory, the corona is the sun's light reflected from the innumerable meteors which are circulating with immense rapidity round and in close proximity to the sun, and which are visible as the Zodiacal Light every evening in India for two hours after sunset, when the sky is free from clouds and the moon has not risen. The apparent size of the Zodiacal light in India is ten degrees wide by thirty degrees high, but astronomers state that under favorable conditions it is fifteen degrees wide by seventy degrees high *i. e.* more than two thirds the height from horizon to zenith. The sun's diameter being only half a degree, the diameter of the recent corona was three and a half degrees; the actual diameter of the mass of Zodiacal meteors is thus immensely greater.

We have already stated that "the kosmos is made up of an infinite number of dead meteoric stones." Dead, that is according to ordinary scientific nomenclature, but living in respect of the immense speed at which they are always moving in the heavens, and living also (in theosophic nomenclature) in that every particle of matter lives by reason of that portion of the one Universal Spirit eternally united with it, showing His presence in the chemical quality or attribute with which every atom of the so-called dead stone is endowed, and in the innate power which each atom of the meteor possesses to change its form by slow processes of disintegration, reintegration and evolution into first simple and later complex vegetable and animal forms, when touched by water and sun's heat on our earth. The life is there in the stone, latent hidden and occult no doubt: it manifests its presence when the three influences of heat, water and air enable the stone to break up into new forms of existence.

Referring again to Mr. Mackenzie's paper, "The New Astronomy tells us that all the so-called heavenly bodies, whether suns, stars, planets, comets, or nebulae have a



“common origin, and that their existing differences are due to the different stages of development in their evolutionary process. . . . The Spectroscope tells us that the stars are meteoric in their origin, and that they are nothing more nor less than vast condensing swarms of meteoric stones.” As these stones are the remains of former universes or suns which have become broken up, it follows that our present Kosmos is the resuscitation of a former Kosmos, a new *Kalpa* of waking life following a previous *Pralaya* of sleep or rest. “Sir Norman Lockyer shows that many stars are at present not very condensed swarms of meteors, and that the true gaseous condition occurs in only one stage of the star’s history. Every meteor is continually gravitating towards the centre, and in continual collision with its neighbours. They are thus passing into the energy of heat. . . . The nebulae are numerous in some portions of the heavens. There is a particularly good one in Orion. The spectroscope shows that these nebulae are all comets in their essential characteristics, . . . detached aggregations of meteors, immensely larger no doubt than our solar system, each nebula hurrying on its own independent course at great velocity through the heavens, though on account of their inconceivable distance from us appearing as if fixed in space.

“The *nebulae* are really stars in process of formation, all stars began as nebulae. Stars and nebulae are both swarms of meteoric stones, the only difference being that in the star the swarm is more condensed. . . . There are no less than twenty-eight separate classifications of differently shaped nebulae, due to the variety of ways by which these kosmical masses intercept and mix with each other as they are careering on their own separate paths through the heavens. . . . The Pleiades group of stars consists of six or seven stars to the naked eye, but in reality it is an immense separate Kosmos, containing no less than 1400 stars, each of which has been mapped, and powerful telescopes show wisps of nebulous matter winding about among the principal stars of the cluster, and appearing in streaks and streamers in the whole group. The spectra of all these stars are identical, they are moving through space in the same direction and at the same rate, showing that they belong to one system.”

Sir Norman says, “as stars condense within nebulae, they change their colour. They commence with blue or greenish



“blue, change to yellowish red, yellow to white, bluish to white, white to yellow, reddish to blood-red, after passing through these six stages they end with becoming dark or nearly dark bodies. All these colours are now exhibited by stars in the heavens which are in different stages of their growth.”

According to the new theory our planets have not been evolved from the sun, but have separately aggregated by drawing in the swarms of meteors of which the solar nebula originally consisted, and that our sun is an immensely large planet in process of formation, throwing out for our benefit the life giving heat which the meteors develop as they dash into the sun's photosphere. The moons of each planet are separate planets, each with their own separate sphere of attraction, aggregation and motion. The rings of Saturn are separate vortex rings, each consisting of innumerable meteors each having its own proper motion in each ring.

“The new theory carries the Kinetic theory of gases into kosmical physics. Each particle of atmospheric air collides with its neighbouring particles ten million times per second, and travels 1600 feet per second. Each molecule of hydrogen has a velocity of one mile per second, and collides with its neighbours many million times in each second. It is now found that systems of worlds are made up of small stones each separately colliding with its neighbours.”

The *Secret Doctrine* says, “The central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines, approach each other and aggregate. Being scattered in space, without order or system the World Germs come into frequent collision, until their aggregation, after which they become Wanderers (comets).” As Mme. Blavatsky says, “when carefully analysed and reflected upon, this will be found as scientific as science can make it, even at our late period.”

D. G.

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There is but one temple in the world, says Novalis, and that temple is the body of man. Nothing is holier than this high form. Bending before men is reverence done to this Revelation in the flesh. We touch heaven when we lay our hands on a human body.

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## ARE BUDDHISTS AGNOSTICS?

**I**T is only the so-called Southern Buddhism as recorded in the Pâli Pitakas, which is supposed by some scholars to be agnostic and negative in tone. I do not think any scholar will ever venture to suggest that the Northern phase of the teachings of the Buddha is anything but emphatically positive in every respect.

Even with regard, however to what has been called Southern Buddhism, it is not quite correct to regard it as negative. The Pâli Canon contains the grandest possible descriptions of Nirvâna, which is described as "uncreate," and "immortal." It is this positive Nirvâna to which the Buddhist aspires. But inasmuch as it is really beyond speech, it must be indicated as "not this" and "not this" if one is to avoid misleading. Even then one is not quite free from the charge of being illogical. Silence alone is the best answer to all questions regarding Nirvâna. But humanity has not yet evolved high enough to be beyond the necessity of speech, and so we must speak if we are to communicate with one another at all. Therefore the compilers of the Pali books have tried to speak even of the unspeakable, the Nirvâna, and in so doing they have used the loftiest language to describe its nature.

Though they have doubtless failed in their object so far as it is concerned with description, yet they have succeeded in showing that Nirvâna is not only not negative but that it is the only thing positive and real. I have often wondered how, in the face of the statement contained in the Pâli books, the scholars could ever assert that Buddhism was negative. The ultimate goal of Buddhism is as positive as anything we can find in religion. (See Udânam, VIII.)

Coming down from the consideration of that highest goal, we find in the Pâli books how one can gain definite and positive knowledge of post-mortem conditions, of the other beings which crowd the universe, though invisible to the physical eye. We hear of different worlds and states of consciousness and divine powers, all as real and positive as anything can be. Buddha prescribes most definite methods of training, whereby we can pass out of the body in a body "formed of mind" which is drawn out of the gross physical encasement "as sword from the sheath." (See Samannaphala and numerous other parts of the Scriptures.)

Then when the aspirant is able to get out of the body he can visit at will different regions of the universe, converse



with gods and demons, and gather knowledge at first hand of things invisible to the ordinary sight. There are also definite methods prescribed for the recovery of the latent memory of past incarnations. Thus any charge of indefiniteness is not only unfair, but shows ignorance or gross misunderstanding of the Scriptures.

The only ground on which agnosticism can be predicated of Buddhism, is the fact that Buddha never favoured speculation on transcendental and abstract problems. Whenever such questions arose He either held His peace or answered them in such a way as not to commit Himself to any opinion on either side. But this persistent discouragement of speculation and inference on transcendental questions is not peculiar to Buddha. It is also the fundamental idea of the greatest of all Hindu philosophical systems—the Vedânta. In the Vedânta “*anumāna*,” or inference and speculation, have hardly if ever, received any encouragement. For inference is possible only of things the like of which we have *observed*. If we have not observed things transcendental, how can we speculate upon them? This will hardly be understood in the West, where philosophy means speculation; “philosophy” in India means the science of the principle of things based on the first-hand observation of facts on the noumenal planes.

But in the case of the Vedânta, the Teacher could draw upon the recorded knowledge and observed facts of the previous sages, as evidence *i.e.*, he could fall back upon the Shrutis, or Scriptures. Therefore there was no necessity for him to remain silent on metaphysical questions. He could teach them as theories and tell the students how to verify them. Buddha, on the other hand, had to refrain from all allusions to the Scriptures; because when He flourished the people had become letter-bound, and the Scriptures acted as hindrances rather than helps. Therefore He taught His disciples only the method—the Noble Eightfold Path, as it is called—whereby they could develop the inner powers, and thus know and see the truth as it is in nature. And this Noble Eightfold Path, is Yoga, pure and simple, and it is not different from the Yoga taught by the Vedântic Teacher.

It is, as every occult student knows, the Gnana Yoga, or the Yoga of Wisdom. As regards the other two forms of Yoga, Buddha remained silent.

Thus we find that Buddhism is no more negative than is the Vedânta. Only in the case of the Vedânta the Teacher



mentions beforehand most of the metaphysical truths which the student will verify by the practice of Yoga ; whereas Buddha gives simply the Yoga, the Path, without saying much beforehand about the metaphysical truths which the student will recognise when the Path is trodden. He does so because He has seen the danger of giving transcendental ideas before the student has developed the powers to verify them, before he has prepared the instruments wherewith to perform the experiments. He has seen that truth told to the unprepared has often been misunderstood ; for the transcendental cannot be fully expressed in words. But, unfortunately, His silence on certain metaphysical truths, while saving the unprepared from their misconception, has led them to deny such truths altogether, has made them agnostics and sceptics. This, it seems to me, is the reason of the charge of agnosticism made against Buddhism, or rather, against the modern misconceptions of it.

—*Vâhan*, Vol. vii, No. 8.

### LEMURIA A FACT.

There rolls the deep where grew the tree,  
O Earth what changes hast thou seen !  
There where the long street roars, hath been  
The stillness of the central sea.

—*Tennyson*.

IN one of the islands of the Polynesian Group experiments are being carried out at the present time the results of which are attracting general interest among scientific men. But there are others also concerned in the outcome of these investigations, though from a different point of view ; the intelligent Theosophists who watch the progress of scientific discovery, and observe the fulfillment of many of the statements made by Madame Blavatsky—about which she said time would prove the truth—are also sharing in the interest aroused by these experiments. We refer to the boring operations now being undertaken on Funafuti, one of the islands of the Ellice group, which like the rest of the Polynesian islands is of coral formation. The object is to determine the depth of coral and limestone which lie superimposed on the original bed rock, and so to ascertain whether subsidence of the latter has taken place within later geological times.

To make what follows quite clear let us first recall the conditions upon which coral life depends. The coral is a *zoophyte* which builds a calcareous crust or shell in which



it dwells during life, and leaves behind at death ; countless millions of such deserted dwelling places, piled up on one another age after age, gradually become compacted into the rock known as coral-limestone. Now the coral is essentially a shallow water zoophyte, flourishing only in depths not exceeding 20-25 fathoms, therefore whenever we find such deposits we may be sure that the foundations on which the original corals first started to build cannot have been more than 25 fathoms below the sea level. What sometimes happens however is that as the "coral reef" rises—due to the accumulated growth of ages—the bed rock on which it rests undergoes gradual subsidence, the upward tendency of the one keeping pace with the depression of the other, so that the original and older formation subsides to enormous depths, while the coral continues its upward growth and keeps the living part of the structure in shallow water. Now let us see what all this has to do with Lemuria. We cannot do better than quote from a most interesting, and to the Theosophist most important, article contributed to *Knowledge* for January, by Mr. Lydekker, F.R.S. Writing on this subject he says :—

"If it were found that such coral made material extended to a depth far below the level at which living coral can exist, there would be evidence that the island on which the experiment was conducted had subsided. And if subsidence was thus proved to have taken place in a single island selected almost at random, the conclusion could hardly be resisted that the greater part, if not the whole of Polynesia must likewise be a subsiding area, or in other words the remnants of a drowned continent, some of the higher lands of which are indicated by the "atolls" and other islands of the Coral Sea.....Turning now to the brief reports hitherto received as to the results of the Funafuti borings, it appears that this has been carried far below the limits of coral life, and is still in coral limestone. So far therefore the advocates of the theory that Polynesia is the remnant of a sunken continent have scored a great triumph."

Now this is precisely the point for which Madame Blavatsky contended when she quoted a letter from one of her Instructors, in which Geologists were directed for proofs of the existence of submerged continents, to such tests as are now being made ; this letter says : "Why should not your Geologists bear in mind that under the continents explored and fathomed by them, there may be hidden deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose



strata have never been geologically explored, and that they may some-day upset entirely their present theories.”\*

To realize to what extent the tide of scientific opinion on these matters has turned within the last few years, we must briefly review the condition of geological opinion at the time this letter was written. Readers of the “Secret Doctrine” will remember, that Madame Blavatsky espoused the cause of those Geologists who held that the position of the continents was not fixed for all time, but that the distribution of land and sea on the surface of the globe had undergone very great modifications in the past. They adopted the names “Atlantis” and “Lemuria” for their hypothetically submerged continents and in the article just quoted Mr. Lydekker tells us how these ideas originated. He says : “When geology first began to take rank among the exact sciences and it was demonstrated that most of the shells and other fossils found in the solid rock of many of our continents and islands were of marine origin, it was a natural if hasty conclusion that land and sea had been perpetually changing places, and that what is now the centre of a continent might comparatively recently have been an ocean abyss. Accordingly when any difficulty in finding an adequate explanation in regard to the geographical distribution of the animals or plants of two or more continents or islands occurred the aid of an “Atlantis” or a “Lemuria” was at once invoked without misgiving, and a path thus indicated across which the inhabitants of one of the isolated areas could easily have passed to another.”

It was from this school of Scientists that Madame Blavatsky took the terms “Atlantis” and “Lemuria” for as she says the use of these names would occasion less confusion than the adoption of the esoteric ones (as given in some of the Purānas) as the former had already been applied to continents more or less approaching the areas she described.

These names have for long been the laughingstock of the more modern school of Geologists who represented the opposite swing of the pendulum of opinion, and who have for years ridiculed the ideas of their antequated brethren ; they held and most confidently asserted that, roughly speaking, the continents have always existed where they now are, and the ocean depths of to-day have never been shallow water or dry land, at any rate during the later geological epochs. As this later theory was much in favour, and generally accepted by

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\* Secret Doctrine (new edition) Vol. II, p. 347.



the orthodox Geologists, at any rate up to a very few years ago, we see that the views put forward by our teacher were not calculated to recommend Theosophy to the scientific world *of that day*.

Madame Blavatsky however boldly declared in the face of opposition that continents once existed which now slumber on the ocean floor. She knew in which direction the truth was to be found when she selected her corroborations from the evidence of the then ridiculed school of Geologists, for she had the truth on the matter of continents from other sources, and was not concerned with the theory in fashion at the time, nor did she depend on the often changing statements of the Geologists for her knowledge—she only used existing facts to prove to the general public that what she said was not without scientific support. She knew that the time was not far distant when proofs would be forth-coming—as we see today—which would throw fresh light on what she so boldly stated; therefore she could afford to wait and let the laugh of scorn pass by, leaving the Scientists to clear away the rubbish of false theory, and confirm her statements for themselves.

Thus we know that she defined Lemuria as being a continent which once covered the whole area from the foot of the Himalayas southward, embracing India and Ceylon then stretching on to Madagascar and Australia and pushing its way to within a few degrees of the Antarctic circle, and from there running far into the Pacific beyond Easter Island.\* With regard to the Polynesian Islands, she also says: “Most if not all the islands from the Malayan Archipelago to Polynesia are fragments of that once immense submerged continent.”† As we have already said, the boring experiments now being made prove that the Polynesian Islands do form a part of a submerged continent. It is also instructive to look at the maps given in the *Story of Atlantis* by Scott Elliot. In map No. 1 we see that even at a later date than that at which Lemuria flourished, and after much of it had subsided the (blue) Lemurian Land connected the majority of the Polynesian Islands together thus converting what is now called the Coral Sea into dry land. In map No. 2 the greater part of this land is seen to have subsided. Such records as these form additional proof of the veracity of occult methods of research, showing that the facts science is to-day discovering are already in the hands of those who know how to use them.

\* Ibid, p. 338.

† Ibid, p. 332.



Two other points put forward in the "Secret Doctrine," and now brought out strongly in Mr. Lydekker's paper, may be here noticed. The first is the statement regarding the belt of land encircling the globe in the Southern Hemisphere about which our teacher says: "Until the appearance of a map published at Basle in 1522, where the name of America appears for the first time, *the latter was believed to be part of India*.....Science refuses to sanction the wild hypothesis that there was a time when the Indian Peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages.....was doubly connected with the two Americas..... A pedestrian from the north might have then reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."\*

It is only a few years since "science refused to sanction the wild hypothesis" above put forward yet to-day Mr. Lydekker is only expressing a widely accepted view when he says in his paper: "Evidence had long been accumulating as to the identity of certain fresh water formations and their included animal and plant remains occurring in South America, South Africa, India, and Australia; and it was urged that during the secondary period of geological history not only was Africa connected with India by way of Madagascar and the Seychelles, but that land extended across what is now the south Atlantic to connect the Cape with South America, and that probably India was likewise joined to Australia by way of the Malay Archipelago and islands. *In fact there seems good evidence to indicate that at this epoch there was a land girdle in comparatively low latitudes encircling some three-fourths of the earth's circumference from Peru to New Zealand and Fiji.*" The latter part of this quotation, italicized by us, almost exactly echoes what Madame Blavatsky had already said. Again we know with what decision she insisted that the earliest land occupied the position within the Arctic Circle, and that it is the oldest land, or at any rate as old as the second race. "It capped over the whole of the North Pole like an unbroken crust, and remains

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\* Ibid, p. 419.



to the present day.\* Whilst Mr. Lydekker says : " So far as the great continental masses of the Northern hemisphere are concerned, it would appear that portions of these have always existed to a greater or lesser extent as land "; these quotations will serve to give some idea of the position adopted to-day by science. If the writer from whose paper we have so freely quoted had been a Theosophist bent on establishing a case for the Secret Teachings he could not have succeeded better, but Mr. Lydekker is not, as far as we know, a Theosophist—but a man of renown in the scientific world, what he says comes therefore with weight and authority, as representing scientific opinion as held at the end of this century ; he shows that what Madame Blavatsky said—and insisted on in the face of ridicule sixteen years ago—is now recognized as a state of things that most probably existed in the remote past. Our teacher, did not profess to have a special knowledge of Geology, nevertheless she knew what she was talking about when from the pile of theories and hypotheses, geological and otherwise, she sorted out these which she declared to be true, and put the others to one side, regardless of the accepted and orthodox views of her time. The complete change of front that we now witness in the scientific conceptions regarding the continents, ought to make sceptical readers pause before they pass judgment on those of her teachings which have not yet received the " hall mark " of Science ; and before dismissing any of her " unorthodox " statements as contrary to *facts* the critic would do well to make quite sure that he is not confusing the shadow for the substance, our teacher had no respect for the passing theory, but she never went against the facts.

In the revival of the idea of the existence of this pre-historic land of Lemuria we are reminded how in these latter days many of the secrets of nature are being given broadcast to the world, and with the advance of knowledge that which was ' spoken in the closet is now being proclaimed from the house top ; ' for though in ancient times as the Zohar say : " these secrets of land and sea were divulged to the men of the Secret Science but not to the Geographer," yet we may say with the poet Tennyson :

" The old order changeth yielding place to new,  
And God fulfills himself *in many ways*  
Lest one good custom should corrupt the world."†

\* Ibid, p. 419.

† Ibid, p. 341.

Morte d'Arthur.



The wave of human evolution is ever rolling onwards accumulating to itself fresh force and magnitude, for as humanity profits by the experience of the past, it learns how best to accomodate itself to the requirement, of the 'now.' It must need be so and in the very process the truth of the Ancient Wisdom is being daily verified.

A. R.

### PROOF OF LIFE AFTER DEATH.

DR. HODGSON SATISFIED.\*

THE *Proceedings of the Society for Psychical Research* for February, 1898, contains a report of the successful establishment of communication between the world of the living and one who for some years has been a dweller beyond the grave. The report, which is very elaborate, is written by Dr. Richard Hodgson, and altogether with its Appendices covers nearly three hundred pages. Those who are continually clamouring for evidence, for tests, for confirmation of the authenticity of communications alleged to come from the so-called dead will find ample material here: and as a matter of course they will pass them by on the other side. So long as there is any deficiency or lack of evidential value in statements of this kind they are eagerly pounced upon and paraded before the world as proof of the worthlessness of all such voices of the dead. But as we have here nearly two hundred closely printed pages packed full of exactly the kind of evidence for which these sceptics assure us they are always clamouring, the report will be ignored, or if alluded to at all, attention will be concentrated upon its frank admissions of a few failures and mistakes, such as are absolutely inseparable from the difficulties attendant upon the method of communication, while nothing will be said as to the salient fact which stands out conspicuously, notwithstanding all the conflicting hypotheses and allowances of discount with which Dr. Hodgson has obscured his facts. In order to apprise the public of the real nature and significance of Dr. Hodgson's report it is necessary to disentangle

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\* Theosophists have good reason to remember the name of Dr. Hodgson who made up the Report for the Society for Psychical Research against Madam Blavatsky and the T. S. He has always assumed the most sceptical attitude towards things psychic.—Ed.



the one salient feature, and present it cleared from all the speculations by which it is submerged.

#### THE DEAD MAN WHO CAME BACK.

The story, as we find it in Dr. Hodgson's report, is as follows:—In February, 1892, a young man who is described by the name of George Pelham, met his death accidentally by a fall in New York. He was then thirty-two years of age. He was a lawyer by training, but had devoted himself chiefly to literature and philosophy, and published two books which received the highest praise from competent authorities. The last three years of his life he had spent in New York, but before that had lived for many years in Boston or its neighbourhood, where he had made the personal acquaintance of Dr. Richard Hodgson, the Secretary of the American branch of the Society for Psychical Research. George Pelham was an associate of that Society, but he was not at all disposed to believe in the existence of the supernormal phenomena into which he was, nevertheless, quite willing to inquire.

#### THE PROMISE TO RETURN.

Dr. Hodgson and he had several long talks together on philosophic subjects, and two years before his death they had discussed at great length the possibility of a future life. He maintained that a future life was not only incredible but inconceivable. At the conclusion of the discussion he admitted that a future life was conceivable, but he did not accept its credibility, and avowed that if he should die before Dr. Hodgson, and found himself still existing he would "make things lively" in the effort to reveal the fact of his continued existence.

#### MRS. PIPER, THE MEDIUM.

Four years before his death he had had a sitting, with Mrs. Piper, as one of a series arranged for by a scientific committee, where the utmost care was taken that the names of the sitters should remain unknown to the medium. (Mrs. Piper, I may here interpolate, is a medium resident in the neighbourhood of Boston, who for nearly thirteen years has been the subject of experiments conducted by the Society for Psychical Research. She visited this country some years back, and made a great impression upon many of the leading members of the S.P.R.) Pelham, however, expressed the opinion that the result of the sitting at which he was present did not establish anything more than hyperæsthesia on the part of the medium. Four or five weeks after Pelham's sudden death, Dr. Hodgson had a sitting with Mrs. Piper. He was



accompanied by an intimate friend of Pelham's, called Mr. Hart in the report, who brought with him some articles which had belonged to George Pelham. These were given to Mrs. Piper when she was under the control of Dr. Phinuit—the name given to the “spirit personality” that usually controlled Mrs. Piper's voice during her trance state.

#### THE FIRST MESSAGE.

Phinuit, after a little delay, in which he said the influences were confusing, said that George Pelham was present, and wished to speak to them. George Pelham gave his real name in full, as well as that of Mr. Hart; also the names, both Christian and surnames, of several of his most intimate friends, and referred specifically to the most important private matters connected with them:—

At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G. P., and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G. P. living had with Katharine, the daughter of his most intimate friends, the Howards. These were primary examples of two kinds of knowledge concerning matters unknown to the sitters, of which various other instances were afterwards given; knowledge of events connected with G. P. which had occurred since his death, and knowledge of special memories pertaining to the G. P. personality before death.

#### THE METHOD OF COMMUNICATION.

This was the beginning of a series of communications which ultimately appear to have entirely removed the scepticism with which Dr. Hodgson was at first disposed to regard the claim of Mrs. Piper's controls to be the persons whom they professed to be. A word or two should be said here concerning Mrs. Piper, who is the passive instrument of such communications. Originally she used to be controlled only in trance in the ordinary way—after various convulsive movements, which reminded me when I saw her very much of the alleged contortions of the sibyl. About the same time as George Pelham appeared on the scene, she began to develop automatic handwriting, and this phenomenon was frequently simultaneous with the control of her voice. There were even occasions when Mrs. Piper presented the strange spectacle of one human body animated apparently by three independent individualities, none of which was the real Mrs. Piper. Phinuit



was then using her voice, George Pelham or another intelligence writing with her right hand, and a third intelligence writing with her left hand, Mrs. Piper herself being in a state of trance so complete that when she awoke she had absolutely no memory of anything that had passed during her sleep.

#### OCCASIONAL MESSAGES.

Nearly three weeks passed before another sitting took place at which George Pelham had the opportunity of communicating at length, although at the sittings held within that period Phinuit frequently remarked that Pelham was anxious to see his friends, using some such remark as "George says, when are you going to bring Jim?" or "George says he wants to tell you about the philosophy of this life." Again after saying that he wished to see his father, he said, "I want to tell you where I am, and what I am doing, and what this life consists of." At the same sitting Pelham recognised a sitter as the father of one of his college class-mates and said he wished to see him. The father then said, "Where did George stay with us?" and received a correct answer, a description of his country house being given. On the 11th April, 1892, two friends of his, the Howards, whom he very much wished to see had a sitting. On that occasion Pelham superseded Phinuit in controlling Mrs. Piper's voice, and held a long conversation with his friends. The following extract from the notes taken during the sitting suggests the naturalness of the conversation :—

#### AN INTERVIEW WITH THE DEAD.

G. P.: "Jim is that you? Speak to me quick. I am not dead. Don't think me dead. I'm awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father, and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people who can't speak . . . . I want you to know I think of you still. I spoke to John about some letters. I left things terribly mixed, my books and my papers. You will forgive me for this, won't you?"—

"What do you do, George; where are you?"

"I am scarcely able to do anything yet. I am just awakened to the reality of life after death. It was like darkness; I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now I can see you, my friends;



I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper."

("Were you not surprised to find yourself living?")

"Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral facsimile of the material body . . . . Jim, what are you writing now?"

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#### DR. HODGSON'S REPORT.

Not least important at that time was his anxiety about the disposal of a certain book and specified letters which concern matters too private for publication. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed G. P. who was communicating, and he soon afterwards stated that his father, had taken his photograph to be copied, as was the case, though Mr. Pelham had not informed even his wife of the fact. Later on he reproduced a series of incidents, unknown to the sitters, in which Mrs. Howard had been engaged in her own home. Later still, at a sitting with his father and mother in New York, a further intimate knowledge was shown of private family circumstances, and at the following sitting, at which his father and mother were not present, he gave the details of certain private actions which they had done in the interim. At their sitting and at various sittings of the Howards, appropriate comments were made concerning different articles presented, which had belonged to G. P. living, or had been familiar to him; he inquired after other personal articles which had not been presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them. In points connected with the recognition of articles with their related associations of a personal sort, the G. P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say, generally, that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G. P. has picked out the friends of G. P. living, precisely as G. P. living might have been expected to do, and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G. P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional re-



lations which were connected with such friends in the mind of G. P. living. At one of his early communications G. P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me, and found himself "still existing," he would devote himself to prove the fact, and in the persistence of his endeavour to overcome the difficulties in communicating as far as possible, in his constant readiness to act as amanuensis at the sittings, in the effect which he has produced by his counsels, to myself as investigator, and to numerous other sitters and investigators, he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were eminently characteristic of G. P. living.

Finally in the manifestations of this G. P., communications have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G. P. were present at the sitting or not. I learned of various cases where in my absence active assistance was rendered by G. P. to sitters who had never previously heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested.

In all such personal references the G. P. communicating has shown the remembrances and the continued interest that we should expect to find in the independent intelligence of the real persisting G. P.—so far at least as I have been able to ascertain—and in ways too complicated and private for any but two or three of his nearest and dearest friends to know or appreciate. Up to the last series of sittings which I had with Mrs. Piper (1896-97), in a sitting which Evelyn Howard had in November, 1896, and in a sitting which Mrs. Howard (just then returned to America after between three and four years absence in Europe) the same persistent personality has mani-



fested itself, and what change has been discernible is a change not of any process of disintegration, but rather of integration and evolution.

#### A DEFINITE CONCLUSION.

The result of these and similar experiences is that Dr. Hodgson declares that notwithstanding certain failures and mistakes, and other real or supposed deficiencies which can be very easily explained, he has come to the conclusion that the communications actually proceeded from the spirit of his dead friend. After referring to the striking evidence furnished by the communications of George Pelham, he says:—

Other communicators have presented strong characteristics of personal identity. Among these are more than half-a-dozen intimate friends of my own, who have produced upon me the impression through different written communications that they are the personalities I knew, with characteristic intelligence and emotion questioning me and answering me under difficulties, but with their peculiar individual and responsive minds in some sense actually there.

And he states definitely that he cannot profess to have any doubt that the chief communicators to whom he refers—are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.

Now what have our teachers and pastors, our philosophers and leaders of thought, to say to all this? It is impossible to overestimate the importance of an actual demonstration of the survival of the personality after death. Have we got such a demonstration here? If we have not, I should be much obliged to any reader who will formulate a more conclusive method of testing the identity and objective reality of the alleged spirit. But if we have—!

—*Review of Reviews*, April 1898.

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## THE YOGA PHILOSOPHY.

( *Concluded from p. 273.* )

After speaking at some length concerning Samadhi and of the various branches of Raja Yoga, Dr. Paul's remarks call forth the following note.

THIS system, evolved by long ages of practice until it was brought to bear the above described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers, and, certainly, behind the external ridiculous postures of the Yogins of to-day, lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt, and Greece and Rome did not hesitate at all in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy Zeno finds a wise man who, having conquered all passions, feels happiness and emotion but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity ; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. Says Patanjali.

The Yogin will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air, which, translated into more sober language, means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the Unseen Universe.

The Yogin is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.

The "path of the senses" ; our physical senses, supposed to originate in the astral body, the ethereal counterpart of man or the Jivatma, which dies with the body ; the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Râja Yogin is a stoic ; and Kapila, who deals but with the latter—utterly rejecting the claim of the Hatha Yogins to converse during Samadhi with the *Infinite* Ishvara—describes their state in the following words :—

To a Yogin in whose mind all things are identified as spirit what is infatuation ? What is grief ? He sees all things as



one ; he is destitute of affections ; he neither rejoices in good nor is offended with evil.....A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust..... He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit ; he is beyond the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of all sensible objects ; he flatters none, he honours none, he is not worshipped, he worships none ; whether he practises and follows the customs of his fellow-men or not this is his character.

And a selfish and a disgustingly misanthropical one this character would be were it that for which the True Adept was striving. But it must not be understood *literally*, and we shall have something more to say upon the subject in the following article, which will conclude Dr. Paul's essay on Yoga Philosophy.

One of the practices followed by the Hatha Yogin is called Dhauti. This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few fakirs can practise it.

And a happy thing it is that the process is so difficult, as we do not know of any thing half so disgusting. No true Râja Yogin will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. There are other "processes" still more hideous, and as useless for psychological purposes.

Nor does his hair grow during the time he remains buried.

In reference to the arrest of the growth of the hair, some adepts in the secret science claim to know more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expense of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would



appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves, if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it as an undoubted fact.

Two fakirs from Nepaul once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as described by Dr. Paul, and took all the necessary precautions ; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis which imposes no limits of time, may last months as well as hours and which is known in certain Tibetan lamaseries as.....The result was that while the hair, beard and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of these men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who while ready to crush a Theosophist for his beliefs, would never dare to scoff at those of a Christian.

A Yogin acquires an increase of specific gravity by swallowing great draughts of the air, and compressing the same within the system.

This is what, three years ago, in describing the phenomenon in *Isis Unveiled*, we called "interpolarization" (see vol. I. op. cit., pp. 23 and 24.)

On the powers resulting from Prápti, it is said :—

As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker, and without understanding any langu-



age phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute, a sixth and equally phenomenal sense is developed as the result of practice, which supplies for him the lack of the other two.

Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

We have known of such a faculty (divining the thoughts of others) to exist in individuals who were far from being adepts or yogins, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only preserve perfect purity, develop the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clever but quite uneducated detectives in London and Paris, develop it in themselves to an almost faultless perfection. It can also be helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

The dual soul is no fancy and may be one day explained in scientific language, when the psychophysiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will no longer be sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the soul empire, called matter.

Concerning the power called Vashitva it is observed.

Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they choose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their supreme Hobilgans, and others who as well as the former are supposed, a few days after their enlightened souls have laid aside their mortal clothing, to incarnate themselves in young, and, previously to that, very weak bodies of children, has never yet been told. These children, who are invariably on the point of death when designated to have their bodies become the tabernacles of the souls of deceased Buddhas, recover immediately after the



ceremony, and, barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics and predilections as the dead man's. Vashitva is also said to be the power of taming living creatures and of making them obedient to one's own wishes and orders.

Pythagoras, who visited India, is said to have tamed by the influence of his will or word a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight.

These are mesmeric feats and it is only by exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis* and the power of Pythagoras is explained in Vol. I p. 283, et seq.

Ishatwa, or divine power. When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened.

In which case it means that the soul being liberated from the yoke of the body through certain practices, discipline and purity of life, during the life-time of the latter, acquires power identical with its primitive element, the universal soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters, have become its slaves, hence the soul has become free henceforth to exercise its transcendental powers, untrammelled by any fetters.

With regard to restoring the dead to life.

Life once extinct can never be recalled, but *another* life and another soul can sometimes reanimate the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word "soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival beyond the physical, or material, personality is for a longer or shorter period, proportionately with the grossness or refinement of the individual. Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and the *Journal of Science* (London) assuming that they can not, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle enquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.—*The Modern Panarion*.



### Notes and News.

MRS. Besant and Dr. Chakravarti arrived at Bombay on June 4th and sailed the same day for England. It is expected that they will both return to India in time for the Convention of the Indian Section to be held at Benares in October.

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THE countess Watchmeister is now taking a much needed rest, and is under treatment for restoration of impaired eyesight, due to overwork. Theosophists in every land must keep up an active fire of good thoughts for her speedy recovery, that she may again take up the work so dear to her, and so useful to the cause with renewed vigour.

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IN her monthly letter to *Mercury* the Countess mentions a visit paid by her to Keely the well-known discover of a "new force." He told her that before the end of the year he intended to patent all his inventions, and is waiting that he may bring them all out together. Let us hope that his intention may be realized, and curiosity and doubt be appeased, so that the much talked of, but never seen "Keely Motor" may be tested.

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IT has long been known that iron forms an essential constituent of the blood. M. Dastu in contributing a series of articles on the presence of iron in the animal organism in the *Revue des Deux Mondes*, points out a fact of great interest to the careful student of Theosophy. He says the liver, is the organ in superior animals, most concerned with iron, a portion of which it supplies to the blood, retaining the rest for its own use. A baby at the moment of birth possesses an enormous reserve of iron in its liver, an amount four times as great in proportion, as that found in the adult. This is a beautiful provision of nature, for milk which is to form the staple food of the infant for the first year of its life, contains a very inadequate supply of this metal.

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THE Editor will be glad to receive any November numbers of the Theosophic Gleaner for 1896, and for October 1897 from members who do not bind, or otherwise make use of their copies, and in return he will send any other numbers, for the past two years or future issues.